	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
476. Eaten dry	+	+	–	+	+	+	+	+	+	+	+	+	(+)	+	–	+
477. Buckeyes eaten	o	o	o	•	o	o	o	o	+	+	o	+	+	+	+	o
478. Leached	o	o	o	–	o	o	o	o	+	+	o	+	+	+	+	o
479. Boiled whole	o	o	o	+	o	o	o	o	+	+	o	+	–	–	+	o
480. Earth oven	+	+	+	+	+	R	+	+	+	+	+	+	–	–	+	+
481. For flesh food	+	+	+	+	+	R	+	–	–	–	+	+	–	–	+	+
482. For vegetable food	+	+	•	+	+		+	+	+	+	•	+	–	–	+	•
483. Food sprinkled with water	–		+	+	–		–	+	+	–	–	–	–	–	+	+
484. Food covered with leaves or grass	+	+	+	+	+	R	+	+	+	+	+	+	–	–	+	+
485. Water sprinkled into oven after closed up	–	•	–	–	–		–	+	+	–	–	+	–	–	+	–
486. Eggs cooked	+	+	+			•	+	•			+			+	+	+
487. Baked in earth oven	•	–	–		–	•	+	–	–	–	–	–	–	–	–	–
488. Baked in hot ashes	–	+	+			–	–		+	–	–	–	–	–	–	–
489. Stone boiled in basket	–	+	+								+	–	–	+	+	+
490. Berry "cider"	•	o	+	+	+	o	o	+	+	+	+	+	+	+	+	•
491. Sipped with deer tail	–	o	+	+	+	+	o	+	+	+	–	–	+	–	+	–
492. Salt obtained in mineral form, dry	–	–	+	•	–	–	–	+	•	+	+	–	–	+	+	+
493. Salt from spring or marsh	–	–	–	–	•	•	–	–	–	–	+	–	+	–	•	+
494. Salt locally	–	–	+	+	–	–	–	+	–	+	+	–	+	–	•	+
495. Salt imported	–	–	–	–	+	+	–	+	–	–	+	–	–	+	•	–
496. Used little or not at all; disliked	+	+	+	–	–	•	+	–	–	–	+	+	+	–	–	–
497. "Salt" from burning grass	–	–	–	–		–	–	–	–	–	+	–	–	–	–	•
498. "Salt" clover eaten fresh	–	+	–					+	+	+	+	+	+	+	+	+
499. Soaproot eaten	o	o	o	+	–	o	o	o	o	o	o	+	–	+	+	–
500. Top eaten	o	o	o	–	–	o	o	o	o	o	o	–	–	+	+	–
501. Root eaten	o	o	o	+	–	o	o	o	o	o	o	+	–	+	+	–
502. Cooked in earth oven	o	o	o	+	–	o	o	o	o	o	o	+	–	–	–	–
503. Root concoction drunk as medicine	o	o	o	–	+	o	o	o	o	o	o	–	–	–	–	–
504. Imported if not obtainable locally	–	–	–	–	(-)	–	–	+	+	+	+	–	–	–	–	–
505. Soaproot for washing	o	o	o	+	+	o	o	o	o	+	+	+	+	+	R	+
506. Milkweed chewing gum	–	–	+	•	+	–	+	–	–	–	–	–				
507. Pine pitch chewing gum	•	+	+	•	+	+	+	+	R	+	+	–	o	+	+	+
508. Pine "sugar"	+	+	–	+	+	+	–	+	–	•	•	–	–	•	•	–
509. Honeydew from leaves eaten	–	–	–	–	–	–	•	–	–	–	–	–	–	–	–	•
510. Inner bark of trees eaten	•	–	+	–	+	•	+	+	+	+	+	–	–	+	+	–
511. Mushrooms and fungi eaten											+	+	•			•
512. Fresh or dried											•	+	•			•
Eating Customs																
513. Men served before women, if crowd	+	+	+	+	+	+	+	+	+	–	–	–	+	+	+	+
514. All eat out of one basket	–	+	–	–	+	+	+	+	•	–	+	+	+	+	+	–
515. Men each have own basket	+	–	+	+	–	–	–	•	+	•	–	–	–	–	–	–
516. Women also have separate baskets	+	–	+	+	–	–	–	+	•	•	–	–	–	–	–	–
517. Man and wife eat from same basket	+	+	+						+	+	–	–	–	–	–	+
518. Children "piece" whenever hungry						+	+	+	+	+	+	+	+	+	+	+
519. Two main meals daily, usually	•	–	+	+	–	+	–	–	+	–	+	+	+	+	+	–
520. Three main meals daily	–	–	–	–	+	–	+	+	–	+	–	–	–	–	–	+
521. Meal whenever visitor arrives	+	+	+	+	–	+	+	•	+	+	+	+	+	+	+	+
522. Hands washed after eating deer, bear meat	+	+	+	+	+	–	+	+	+	+	+	+	(+)	+	+	+
523. Men's rule only	–	–	–			–	+	–	–	–	–	–	(-)	–	–	–
524. Wipe face, hands with grass, bark after eating	+	+	+						+	–	+	+	•	+	+	•
Storage of Food																
525. Outdoor granaries	–	+	+	–	+	•	–	+	–	+	+	+	+	+	+	+
526. Against tree	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
527. In burnt tree stump	–		+	–	+	+	–	–	–	+	–	–	–	–	–	–
528. On platform in tree; covered	–	•	+			•	–	–	–	–	–	+	–	–	–	

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
857. Cook house used as menstrual hut	◔	◔	–	–	–	◔	–	–	–	–	–	–	–	–	–	–	343 841
MEANS AND METHODS OF TRANSPORT																	
Water Transport																	
Boats and Ferriage																	
858. Dugout canoe	+	+	+	◔	+	◔	●	–	+	+	+	+	◔	◔	–	–	501
859. Sharp prow and stern	–	–	–	+	◔	–	o	–	–	–	–	–	o	o	–	–	
860. Shovel prow and stern	+	+	+	–	–	+	o	–	+	+	+	+	o	o	–	–	
861. Carved gunwale, turned in	–	–	–	+	–	–	o	–	–	–	–	–	o	o	–	–	
862. Ends rounded	–	–	–	+	–	–	o	–	–	–	–	–	o	o	–	–	
863. Carved in seat	–	–	–	+	–	–	o	–	–	–	–	–	o	o	–	–	
864. Carved in footbraces	–	–	–	(+)	–	–	o	–	–	–	–	–	o	o	–	–	
865. Manufactured	+	+	–	+	+	+	o	–	+	+	+	+	o	o	–	–	
866. Hollowed by burning	+	+	–	+	+	◔	o	–	+	+	+	+	o	o	–	–	
867. Commonly and frequently used	+	+	–	–	(+)	+	o	–	–	–	–	–	o	o	–	–	
868. Log raft	–	–	–	+	+	–	–	+	+	+	+	–	+	o	+	+	
869. Used to transport goods only	–	–	–					–	+	+	–	–	+	o	–	–	
870. Tule balsa	–	–	+	–	◔	◔	–	–	–	–	–	–	o	o	–	–	
871. Raised prow	–	–	+	–	+	–	–	–	–	–	–	–	o	o	–	–	
o872. Length in feet	–	–	15	–	5	–	–	–	–	–	–	–	o	o	–	–	
o873. Maximum number of passengers	–	–	2	–	3	–	–	–	–	–	–	–	o	o	–	–	
874. Bundles lashed together	–	–	+	–	+	–	–	–	–	–	–	–	o	o	–	–	
875. Towed by rope	–	–	–	–	◔	–	–	–	–	–	–	–	o	o	–	–	
876. Propelled with paddle	–	–	+	–	–	–	–	–	–	–	–	–	o	o	–	–	
877. Tule raft	+	◔	–	◔	–	–	◔	–	–	–	–	–	o	o	–	–	
o878. Length in feet	–	10	–	◔	–	–	8	–	–	–	–	–	o	o	–	–	
‡879. Maximum number of passengers	5	·	–	2	–	–	3	–	–	–	–	–	o	o	–	–	
880. Bundles lashed together	+	+	–	+	–	–	+	–	–	–	–	–	o	o	–	–	
881. Bundles pinned together	–	–	–	+	–	–	–	–	–	–	–	–	o	o	–	–	
882. Towed by rope	–	+	–	–	–	–	–	–	–	–	–	–	o	o	–	–	
883. Poled	–	–	–	+	–	–	–	–	–	–	–	–	o	o	–	–	
884. Paddled with hands	+	–	–	–	–	–	–	–	–	–	–	–	o	o	–	–	
885. Single-bladed paddle	◔	+	+	–	+	+	–	–	+	–	–	–	o	o	–	–	
886. Blade end convex	+	+	·	–	+	+	–	–	+	–	–	–	o	o	–	–	
887. Blade end squared	–	–	·	–	+	◔	–	–	+	–	–	–	o	o	–	–	
888. Blade end pointed	+	+	·	–	–	◔	–	–	–	–	–	–	o	o	–	–	
‡889. Length in feet	4	4	5	–	3	5	–	–	5	–	–	–	o	o	–	–	
890. Poling rod	+	+	·	+	+	+	+	+	–	+	+	+	o	o	–	–	
891. Plain or pointed end	–	+	·	+	+	+	+	+	–	+	+	+	o	o	–	–	
892. Split base	+	–	–	–	–	–	–	–	–	–	–	–	o	o	–	–	
893. Basket bailer	◔	◔	–	+	+	◔	–	–	+	+	·	–	o	o	–	–	
894. Grooved stone anchor	–	◔	–	–	–	+	–	–	–	–	·	·	o	o	–	–	[465]
895. Boatman must ferry traveler free of charge	+	◔	–	+	+	+	–	–	–	+	+	·	o	o	–	–	
896. Ferriage in baskets	–	+	–	+	+	–	–	+	+	–	–	–	–	o	+	–	
897. Children	–	–	–	–	+	–	–	+	+	–	–	–	–	o	+	–	[855]
898. Goods	–	+	–	+	+	–	–	+	+	–	–	–	–	o	+	–	
899. Ferriage by swimmers	+	+	+							+	+	+	+	o	+	+	481
900. Children ferried on swimmer's back	·	◔	–							+	+	+	+	o	+	–	482
901. Swimmer lies on tule float; children cling to float	+	•	•								–	–	–	o	–	–	
902. Swimmer holds goods above water in 1 hand, swims with other	+	+	–						+		+	–	+	o	+	+	491
903. Bridges	+	+	+	–	+	–	+	+	–	–	+	–	o	o	+	+	
904. Single-log bridge	–	◔	+	–	+	◔	–	+	–	–	+	–	o	o	+	+	
905. 2 poles tied together	+	–	–	–	–	–	+	–	–	–	–	–	o	o	–	–	
906. Several poles, spliced at end	–	–	–	–	–	–	–	–	◔	◔	–	–	o	o	–	–	

000 2475. MV: Shoe-leather disk, also top of tin can used for recent buzzers. Using buzzer "makes people sick; don't use it much."

2483. SE: Name for buzzer similar to that for bird that makes whirring noise at night; when playing with buzzer people say they "are making the deer fat."

2484. WM: "The puisus (Achomawi) play this, but WM never do."

2485. WT: Informant had never seen Indians play this; had seen Whites doing it.

2489. AW: Names of 2 figures: Sundown; Spider's House.

[524] 2490. Kl, Mo, SW, AW: Popular moving figure is that of "2 coyotes running from each other."

2492. Mo: If play in summer, ensuing winter will be severe.

2494. SW: Figures made during first quarter of moon, in spring especially, to make moon grow (by stretching string).

2494a. Mo: Both informants stated stilts aboriginal. At: "Danced on ice with stilts". Like Mo informant, At informant had used stilts as girl.

2505. WT: Willow-bark bag, sand inside.

2508. Mo: 5-6.

2520. Mo, MM, MF: Narrators presented with small amount of food by auditors; NS: uncertain about this; MV: denied. Not inquired into for other groups. MF: Myths told to youths, men only (during secret society initiation?); informant for this group a woman.

[538] [855] 2522. Kl: Belief held more in jest than in earnest; told to small children who "would never go to sleep."

2523. SW: If myths told toward spring, look out for rattlesnake.

[48] [883] 2527. Kl: Youths "made to swim in winter anyway"; no rule which applies to myth telling per se.

Social Dances

Circle dances.--

535 177 2529. Kl: See note 2076. Dance Kl brought back from N with drum was "a round dance; men and women danced, holding hands, men on 1 side, women on other of single circle, with fire inside in middle. It was held any time of year, but mostly in summer, just for fun. Given at night; people stopped dancing around midnight. [No leader who brought it back, or no data on such.] One man might say, 'Let's have fun'; people told each other; they came and danced. The drummer was the leader; he sang, and the men and women dancers sang too. The drummer stood by himself; just 1 man drummed. The [178] Kl no longer give this dance; the old people have mostly died." Mo: Dance relatively slight affair; 000 "a few young people assemble for 'evening joy' dance; join hands and go around fire in circle; old man watches them. When they become reckless, he stops dance." SW: Circle dance (k'aphek), an old summer dance, given for pleasure sometimes;

[p. 342-B]

553 coins it, and soon all are using it.

Personal names are freely used at all times, but within the family kinship terms are more commonly applied. There are also age status terms for direct address or in reference to an individual as "newborn baby," "infant," "child," "youth," and so forth.[10]

• 855 757 Throughout infancy the health of the child is a matter of considerable concern. Whenever he cries and cannot be pacified by feeding, the parents fear that he is ill. For certain obvious physical ailments there is a variety of simple home remedies known to most adults. For stomachaches, warm ashes are held over the abdomen, and sagebrush tea may be administered orally. For a fever, sagebrush bark is mashed, mixed with warm water, and rubbed on the child to produce sweating. Deer grease is applied to burns. Pine pitch is rubbed on chapped faces and is also used to heal sore eyes. These and similar remedies serve for both children and adults.[11]

75 Ailments not so readily diagnosed require the services of a shaman, who then demands a large fee. Shamans are believed to send diseases to individuals, particularly through the medium of bad dreams. A child's nightmares are, therefore, taken as an indication that some shaman is trying to sicken the child. A curing ceremony must then be held either by the suspected shaman or another of equal power. Some women try to prevent children's nightmares by placing a cloth or piece of fur stained with menstrual discharge under the sleeping child. Shamans fear the contamination of a menstruating woman and are unable to use their powers in the presence of one.

[841]

EARLY CHILDHOOD

857 [865] simple amusements for themselves. They erect piles of dirt, mark in the sand with sticks, or make neat rows of sticks on the ground. Older children are punished if they try to bother the youngsters at play.

[864] Until the age of six or seven, boys and girls play together as much as they wish. When a bit older they will be warned not to be intimate with members of the opposite sex, but young children often play at "man and wife" in imitation of their elders, using the proper status terms for husband and wife and pretending to keep house. The boys go off to hunt, and the girls wait for them to bring meat home to cook. Such play is not discouraged, nor is it apparently encouraged.

Small children also enjoy pretending to be very old people. In this game they hobble around on canes. One old lady of eighty laughed as she recalled playing in this manner:

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[10] Spier, pp. 61-68.

[114] [11] Therapeutic knowledge and beliefs of the Klamath are mentioned in Voegelin, elements 4469-4511.

Individuated family relationships and the instability of the marriage tie have other ramifications. Parental care-taking activities are minimal and are sometimes non-existent. Given the pattern of drinking and partying, children are frequently abandoned to the care of a hired baby-sitter for days at a time, or to an older relative, or to an elder sibling. If the party occurs in the household, children may temporarily be moved elsewhere, or they may simply be left to shift for themselves. Thus at crucial developmental stages children may find their identification with parents broken by alternating periods of presence and absence, and their affections given over to an older sister (the picture of the determined little twelve or thirteen year old "child-nurse" is a clear one) or to a grandmother. When parents are present, Klamath children are usually faced not only with minimal care and attention, but with indifference and aloofness. The father especially is dissociated from significant relationships, and both he and the mother are frequently given to unpredictable and alternating fits of love and anger. Thus within the nuclear family, there is little experience with consistency in role relationships. 593 855 [581] [181] [603] [155] [155]

Thus the first years of life are spent by the Klamath child in a loosely bonded, amorphous household group, and he has some lesser, but important ties to other kin. At age six the Klamath child attends a local public school. Reflecting the incohesiveness of the family group, these children are accustomed to lax, permissive controls of their behavior, and are not accustomed to confronting clear-cut, specific, over-riding standards of conduct. At the same time they are not accustomed to maneuvering opposite a single, stable authority figure. Yet these children are characterized also by a dependent craving for affection and attention which does, initially, facilitate adjustment to the school milieu. In contrast, they frequently anticipate rebuff. In later years the latter seems to be the stronger inter-personal need, and the growing child becomes increasingly characterized by a kind of defensive isolation from close personal contacts. This may be adequate training for participation in contemporary Klamath culture, but it hampers and restricts adaptation to the larger society. [602] 872 841 [593] [181] [155] [156]

In many respects the values and skills learned within the household to not adequately prepare the child even for school adjustment, with the requirement of regularity and time-mindedness. Similarly, the daily routine within the household may be such as to impede the child's getting to school on time, or it may throw the responsibility for attendance on very young children, or it may get him there unfed and, by school standards, improperly clothed. At the same time the child may have had recited for him, or he has surely overheard recounted, the myth of Klamath racial inferiority. Too frequently this belief in inferiority is assimilated as a segment of the growing child's self system, contributing in turn to his acceptance of poor performance, to a bitter rebelliousness, or to a destructive pride. The same experience reinforces the expectation of rebuff, if this time somewhat more consciously. In fact, in later school years the Klamath adolescent does meet with informal racial barriers in the areas of courtship and dating, for the path to inter-marriage with local Whites is not an easy one. 155 156 [871] [563] [582]

It is at this juncture, in early adolescence, that parental controls of the child are almost totally relinquished. Made thus culturally independent, the child may then enter high school and find that for the first time he has to compete with his peers, for there are few social promotions in high school. Because he is fully aware of his economic independence, and because of the other factors cited, the pattern is for Klamath children then to find themselves propelled into an adult status. The associated school phenomena at this juncture is a high 882 156 155 [871]

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

Other informants also give a hint of this attitude. Even where there is sophistication by virtue of education or long-time residence away from the group, one encounters statements like that of a woman, half-Klamath, half-Caucasian: "Those old Indians had a lot of sense. They kind of felt at home around here and they would get a lift just from talking to the mountains and lakes. It was like praying and it made them feel at peace. When I get up in the morning, I look first over there [at Mt. Pitt] and it makes me feel good too. Not that I pray in the old Indian way; that's just idolatry. But it's like the scenery kind of gets ahold of you even if I been seeing it all my life."

A possible indication of this attitude appears in the repeated warnings to children to avoid certain rocks and cliffs. "You might fall down and hurt yourself" is of course quite true; on the other hand, places about which some modern Klamath parents feel particularly uneasy were associated aboriginally with power sources. A strong drive in the past was fear that a child might be harmed through contact with "power." Every effort was made to keep the child away from the shaman, the sweat lodge, the mourning place, and the like. (It may be noted that menstrual blood was placed near the cradled child to negate forces whose mere presence could harm the inexperienced.) These attitudes toward nature and the surrounding natural phenomena, at least as sources of uneasiness, still exist among younger Klamath of today.

Also obtainable is evidence on attitudes toward the culture hero. Some offer a rational systematization of beliefs concerning him. Generally, this involves some interpretation in the light of Christian reasoning. Kemu'kemps, because of his essentially human characteristics, readily lends himself to identification with the Christian God. The middle-aged woman quoted above, struck by the linguistic parallels, notes: "Those old Indians were really Christians. It's only the liquor around here that makes the unbelief and trouble. Kemu'kemps means the 'Old One'; that's God. He revealed himself to the Indians long before the Americans [sic] came. He had a son, too, 'Ayšiš, that's just like Jesus. He created the world, just like it says in the Bible. If only those old Indians had been able to see it, they were close to God all the time. They lived good upright lives under his guidance. Another word for Kemu'kemps in our language is *Playtul'kni·;* that means the 'One on High,' 'Somebody up there.' That's the name we give God in our language now. It's all the same."

Not all informants are so definite in their syncretism. One elderly woman remarked: "Who is Kemu'kemps? I don't know. Sometimes I think he's God, but sometimes I think he must be Devil. Maybe he was just a story the old Indians made up. But they called him Playtul·kni· and that means God. My grandson asked me, 'Gramma, who's Kemu'kemps?' I say, 'I don't know. Maybe he's like God.' " In another connection she remarked: "I think that Kemu'kemps is Devil. He gets people into trouble; he leads them into temptation. When I was a little girl, they said to me, 'He's no good; don't believe that any more.' But I don't know. I see the icicles and I think of the wind and Kemu'kemps. He made the world and they call him Playtul'kni·. The Devil